perial edicts of the T'ang, and in several other contemporary records. In the Ch'angan (Hsianfu) inscription, the introduction of the faith is ascribed to one A-lo-pen of Ta-ch'in (the name, it will be recalled, by which for several centuries the Chinese referred to the region which we, with equal inexactness, term the Near East). A-lo-pen is reported to have arrived in Ch'angan in 635, during the reign of T'ai Tsung, and to have been received with honor by the Emperor. T'ai Tsung is said to have ordered translations made of Nestorian sacred books and to have encouraged the dissemination of the faith. A monastery was built in the capital. The faith persisted in China proper until at least about the middle of the ninth century, and from time to time new missionaries came. A metropolitan for China was appointed sometime before 823 and churches were built in several cities. Occasionally Christianity was persecuted and sometimes Emperors encouraged it by favorable decrees and material subsidies. It seems never to have had many Chinese adherents but to have depended largely upon foreigners for initiative and leadership. About the middle of the ninth century a severe persecution seems practically to have wiped it out. After it disappeared from China proper it persisted and made important gains among some of the Turkish peoples on the edges of the Empire. Centuries later, as we shall see, it reappeared in the Middle Kingdom.

Some of the documentary remains of Christianity under the T[3]ang indicate at least the possibility of the presence not only of Nestorians, who stressed two natures, the divine and human, in Christ, but of Jacobite Christians, who were Monophysites, contending that there was in Christ only one nature, the divine. We

know that there were thousands of Jacobites in the Sassanid Empire, and it is possible that some of them penetrated to China.

Another foreign faith under the T'ang was Manichseism. Originated by Mani in the third century and showing both Persian and Christian influences, by the time of the T'ang it had spread westward into Mesopotamia and the Mediterranean world and eastward into Persia and Transoxiana. Its first appearance in China seems to have been in the last decade of the seventh century, through Iranians. Early in the eighth century it benefited by the prestige of a Manichsean astronomer-astrologer. The use of the seven-day week in China appears to have accompanied this type